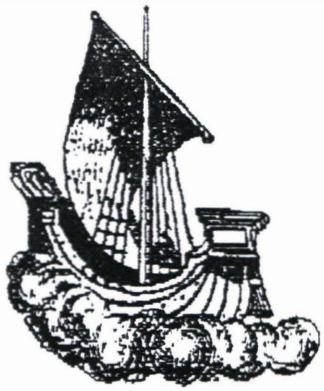

Magonia 41

November 1991 95p.

In this issue:

MARTIN KOTTMEYER
Eye-yi-yi

JOHN HARNEY
Roswell:
the search for
the real UFO

JOHN RIMMER
Corn Flakes

THOMAS BULLARD
Variation
Enigmas

Plus
Letters
BackPage

Accountants and Anoraks

ABOUT EVERY TEN YEARS or so the Accountants take over BUFORA. They do it from the best of intentions of course, and are rather baffled as to how an organisation which seems to be dominated by over-enthusiastic youths in anoraks and bobble-hats, little old ladies in tennis shoes (trainers, I suppose, nowadays), and a wide variety of amiable pseudo-intellectuals could possibly survive without their expertise for thirty minutes (let alone thrive for thirty-odds years).

They're at it again, and the last couple of issues of *UFO Times* tell us at some length where BUFORA's been going wrong, and what needs to be done to put things right. In between defending himself from 'the more eccentric magazine editors', John Spencer vouchsafes his vision of the new market-led ufology. It's a vision full of phrases like "higher profile marketing", "energising companies with teambuilding, with project focus". We also hear of "deployment of marketing strategies to increase publicity and profit centres". There's talk of management consultancy by a team that "charges £1,000s an hour for consultancy to some of the biggest multinational names in the world." No doubt there will soon be a Customer Charter and Mission Statement. All this is apparently to be brought about by setting up a BUFORA office with a full time secretary and receptionist... in *Harpenden!* (Where that? Ed.) (Just north of Hemel Hempstead, actually.) "The growth of the membership base will meet the added costs" we are told. Hmm... we're going to hear a lot more of those sort of promises in the run-up to the next General Election, and I'm no more inclined to believe them either.

Now, what are we talking about? Hanson plc? British Aerospace? The NHS? No, a hobbyist group with a membership not much more than the readership of a hole-in-the-corner magazine like *Magonia*.

Perhaps one basic fact needs to be restated. For everybody involved, apart

Continued on back page »»»

Magonia

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variation enigmas

thomas bullard

Dennis Stillings writes (*Magonia* 39) that "concerns about variation... seem to me to have only peripheral significance when dealing with abduction accounts." He adds that variation has no bearing on the central meaning of folklore, while personal, social and cultural modifications are irrelevant to the underlying experience. He objects that I have taken both variation and lack of variation in abduction reports to support a case for genuine aliens. I regret that my remarks have been vague and confusing, because I consider the issue of variation has a great deal to do with our understanding of abduction reports. Let me try to explain again why:

Stillings says "it is the mysterious central meaning or experience that we are trying to get to", and here we agree. Only the professional sceptics know what abductions are *a priori*, the rest of us have to rely on evidence. Most abduction evidence is anecdotal, the claim narrated by an alleged eyewitness. We outsiders have to evaluate that claim and decide if it is truth, fiction, fantasy, lie, error, or some mixture of these possibilities.

A test for authenticity often comes down to comparisons: is the abduction story unique, or suspiciously uniqueness-starved? Martin Kottmeyer has demonstrated that science fiction parallels abduction on many counts. Other writers have demonstrated the likeness of these reports to folklore, religion and mythology. For example, the pattern of shamanic initiation experience compares step-by-step with abductions: The candidate separates from his usual environment (missing time), suffers symbolic death and rebirth at the hands of powerful unfriendly beings (examination by aliens), gains knowledge and powers from friendly beings (implant, conference), and returns with a magical vocation (psychic powers and a mission). An abduction story that is too much like cultural influences or psychological patterns more probably represents a fantasy based on those sources than a record of genuine alien kidnap.

Case closed and game over? Not quite. If abduction stories can be traced to the patterns and motifs of other stories, or to the psychological underpinning of all stories, these very ties identify abductions as folklore, pure and simple. There is no escape. As long as abduction reports are psycho-social phenomena such as fantasies, lies, errors, or whatever, with a basis in borrowed form and content, these stories share a likeness in kind

with other folklore and should obey its rules.

Where folklorists' methodologies apply, so must their cautions. Over 150 years of experience has made clear to folklorists how easy it is to misuse comparison, and they are no longer eager to charge into a search for origins or deep meanings on the basis of appearances alone. The same pattern of shamanic initiation is also broad enough to cover the student who leaves home for college, dies to old friends and gains new, loses cherished beliefs and learns higher truths from professors intimidating or nurturing, then emerges with a head full of implanted knowledge ready for a new life. No one would conclude that the college student is a fantasy because the initiation pattern fits, but many people would condemn abductions on no better evidence. Now, that's cheating. We all know beforehand that college students exist, whereas abductions are very much in question and cannot be denied by such double standards for evidence.

Demonstration of the similarity of abduction to folklore in terms of form and content is necessary but far from sufficient to prove a relationship. If abductions are folklore, in the full sense of narratives based on other narratives or composed from belief, then abduction reports should act like other folk narratives. Herein lies the significance of variation. Folk narratives vary with exuberance. they adapt not only to locale and narrator, but interchange parts until every imaginable permutation of content appears in circulation. Whole new cycles of a given story evolve, with the pattern adapting different content, or the same content outfitting a different story framework. This rapid and vigorous change is the nature of real folklore. Too many people are unaware of this central property of folk narratives, since most people are still victims of the 'storybook fallacy' - the misconception that the printed text of the narrative is the only 'right' version. Nothing could be further from the truth. That printed text represents the work of the folkloric taxidermist, who stuffs the narrative as it lived for one moment only and shoves a stale living carcass in the reader's face as if to say here is the alpha and the omega, the narrative as it was, is and will be.

Abductions contrast with the expected course of folk narratives by remaining relatively constant from narrator to narrator over decades. Yes, the stories differ here and there. The aliens are not always dwarf greys, or the ships of similar design, or the narratives of equal length. Yet these loosely constructed, complex and bizarre stories have potential for florid variation if they are indeed fantasies feeding off cultural influences. The media have taught us many possible space adventures: the episodes and the events of abductions could change places without harm to the story. It should change all the more if the narrators are gifted fantasizers. Instead, these people curb their imaginations and stay within narrow bounds, never realising the potential of their subject matter, seldom even forgetting or fumbling the narration as most ordinary storytellers do. Abduction reports violate the folklorists' expectations even when such extenuating circumstances at hypnosis and media influence are taken into account. The dramatic pattern common to many folk narratives would be served just as well with different content in the same dramatic roles, so this pattern cannot account for the peculiar stability of the reports. Something is clearly peculiar here.

> Whether the source of folklore lies in eternal psychological roots or some other explanation, swarms of variants are the living manifestation of folklore

Similarities are important in science, but so are differences. Anomalies signal that something is wrong with our conceptual paradigm, and abduction reports flash that signal to the folklorist by their stability. What I expect is variation; what I see is the opposite. Here at last is some unambiguous evidence. It tells me that these reports do not act like folklore. That may not sound like much of an answer, certainly not the answer I want, but I can hold on to it with confidence.

I too would like to reach into the heart of the mystery and know its meaning, but I must approach by steps and not by leaps. This step does not answer the question of meaning or the nature of the experience, but evidence must come before meaning, and at least now I know something important about the nature of the evidence available to me.

I know that abduction reports do not act like normal folk narratives. This finding weighs against the hypothesis that these reports are psychosocial products in the same class as other folklore. On the other hand, if abduction reports begin in experience and

"My personal faith is that abductions are probably psychological in origin, but the evidence I have seen - the consistencies, physical evidence, multiple-witness caes - leaves me with no choice but an objective event for the answer. The explanation of extraterrestrial activity serves the evidence well enough in most cases, so I have to give the explanation serious attention."
Thomas Bullard, quoted in *UFOs in the 1980's*, volume I of the UFO Encyclopedia, by Jerome Clarke (Apogee Books, 1990).

The debate in *Magonia*:
BULLARD, Thomas E. "The American Way: Truth, Justice and Abduction", *Magonia* 34, October 1974.
STILLINGs, Dennis. "The American Way: A Cock-and-Bullard Story", *Magonia* 35, January 1990
BULLARD, Thomas E. "America Strikes Back", *Magonia* 37, October 1990
STILLINGS, Dennis. Reader's Letter, *Magonia* 39, April 1991.

reflect a common experience with some accuracy, then the stability makes sense. So does a degree of difference. Two people seldom describe the same experience in exactly the same way, and abduction reports would only mystify us further if narrators broke this rule too. A modicum of variation reassures us on that account. This is what I mean by some variation being proper for real experience, but the more striking fact is that great potential for change goes unrealized. The narrow variations in abduction reports operate within a remarkable framework of unexpected stability.

The psychosocial solution for abductions requires that the reports be folklore in some sense. Advocates of this idea point for support to the parallels between abductions and other lore, but these advocates cannot play the game by half the rules. They must acknowledge the folklore process as well as the product. An artificial separation of the two equals self-delusion not evidence. In fact the personal, cultural and social modifications are essential parts of that process, integral to its reality and necessary to its understanding. Whether the source of folklore lies in eternal psychological roots or some other explanation, swarms of variants are the living manifestation of folklore. These variants are an empirical fact that theory must accommodate or die trying. Archetypal roots do not abolish the profusion of variety in folk narrative, nor the mystery of too little variety in abduction reports.

I do not claim to know the ultimate nature of the reports, whether the answer comes up aliens or something else. I admit that the consistency of the reports may be an artifact, a quirk of error in my study or the investigations on which it was based. Maybe cultural influences or the media are to blame, maybe folklorists underestimate the capacity of some narratives to stabilise. I won't deny these possibilities, but I will doubt them. So much of the abduction evidence is slippery, elusive and ambiguous that a firm anomaly, even indirect in its implication, makes a welcome addition to the argument. Variation - or rather the lack of it - offers one small foothold in a sea of spectacular maybes. I cannot ignore it: those who do are more determined to sink than swim.

After all, a platypus also looks like a duck here and there, but it doesn't act like one. The original solution to this problem was to ram the reprobate into unsuitable categories, or dismiss it altogether. Are we ready to break with old tradition and learn at last from past mistakes?

UFO Sightings

Have you ever seen an unidentified flying object, or even thought you had but changed your mind later? In either case, I'd like to hear from you. I am carrying out research into UFO sightings, and have avery short questionnaire to fill in. If you would like to participate, please write to me at the following address:

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EYE-YI-YI

Part Three of A Universe of Spies by MARTIN KOTTMEYER

"The eye to this day gives me a cold shudder..." (1) Darwin was speaking of the problem of explaining how the eye arose through the process of natural selection when he confessed these feelings to Asa Gray, but the power of the eye to elicit this sense of the uncanny is itself a product of evolved instinct. Staring eyes provoke physiological arousal in many species of animal. The eye-shaped patterns emblazoned on the bodies of butterflies, birds, snakes, fish, and peacocks evolved because of the instinctive avoidance the eyes provoke. The predator does not want itself to become prey. (2)

Eyes are one of the first things recognised and tracked by infants. Experiments have shown that masks consisting of two eyes, a smooth forehead, and a nose will by themselves cause an infant to react with a smile. The absence of a mouth makes no difference and serves to prove the smile is not imitative. It is only the area of the eyes which innately provokes the response. (3) After six months the response is limited to familiar faces. Strangers will elicit screams, particularly if they have large eyes (as when wearing spectacles) or show large teeth. (4)

The power of the eye is constantly alluded to in love poetry through the ages. Eye make-up highlights and exaggerates the allure of the eye in a manner which ethologists would term supernormal sign stimulation. Many species will react to stimuli that never occur in nature if they are exaggerated forms of stimuli that they normally react to in nature. Thus butterflies that show a preference for darker-hued mates will seek out unnaturally dark models of butterflies over their natural counterparts. (5)

Exaggeration of the size of the eye is a commonplace of art and sculpture. Eye idols and idols with eyes twice as large as normal have been found in places where cultural diffusion is an improbable explanation such as the Olmec culture of Mexico and cultures of the Indus and Euphrates. (6) Divine eyes have been regarded as a universal motif in mythology. (7) Though such images can connote, in their benevolent aspect, the love of parent for the child, it can also connote the authority of parent and society.

One finds eye imagery exaggerated in paranoia and paranoid art because of the focused attention on the eyes looking for any

1. COLP, Ralph, 'Confessing a Murder', *ISIS*, **77** (1986), pp. 9-32
2. GRUMET, Gerald W, 'Eye contact: The core of interpersonal relatedness', *Psychiatry*, **46** (May 1983), pp. 172-180
3. CAMPBELL, Joseph, *Primitive Mythology: The Masks of God*, Penguin, 1985, p. 46
4. GODWIN, Donald W. *Anxiety.* Oxford, 1986. pp.24-5
5. CAMPBELL, op. cit., pp.42-3.
6. JAYNES, Julian, *Origins of Consciousness in the Breakdown of the Bicameral Mind*, Houghton Mifflin, 1976, pp. 168-173

faint cues of disapproval. Film buffs will recall movies of the fifties, the era of the blacklist, as often possessing scenes of montages of disembodied eyes connoting disapproval of an anxious or harried outcast from society. Films of the alien invasion genre often possess exaggerated eye imagery in connection with a varied array of paranoid motifs. Some aliens are little more than giant eyes, such as in the films *It came from Outer Space* (1953), *War of the Worlds* (1953), *The Crawling Eye* (1958), *The Atomic Submarine* (1959), "Moonstone" *Outer Limits* (1964), and "The Robot Spy" *Johnny Quest* (1964). Humanoids with oversized eyes are also a commonplace. Less commonly the artist will evoke the fear of the stranger and have aliens present eyes without the iris and pupil. Bill Warren expresses well the reaction he felt when this device turned up in *Not of This Earth* (1957):

> You find yourself waiting for Johnson to remove those dark glasses again and yet, because blank eyes are intrinsically disturbing to human beings, who live so much of their lives through their eyes, you still hope he won't remove the glasses again. This "please-don't-scare-me-again-oh-please-do" reaction is basic to horror fiction in all forms, of course, and the simple sight of blank eyes may be one of the most elemental yet most sophisticated ways of expressing this reaction." **(8)**

Other example of blank eyes can be found in collections of pulp horror illustrations. **(9)**

The alien invasion genre of films provides an accessible body of paranoid fantasy with which to demonstrate certain facets of the psychodynamics of paranoia. The facet to be domostrated here is the relationship between cataclysmic themes and supernormal eye imagery. Probably the best place to start is *War of the Worlds* (1953). The world of Mars is dying, so the Martians decide to wipe out mankind and take over our planet. Ships crash into the Earth as fiery meteors. The first thing to emerge from the crater is a large mechanical eye which spectacularly destroys anything in its gaze. Here is the old fear of the Evil Eye updated with a vengeance. It later transpire that the Martians aren't much more than eyes with spindly arms and legs. The film is an orgy of fire and explosions and doom. Only the hand of God, the original term for plagues, ends the invasion.

It Came from Outer Space (1953) also opens with a fiery meteor crashing to earth. A scientist goes into the crater to investigate and confronts a huge sperical spaceship that resembles a huge eyeball with a hexagonal pupil. A rockslide starts descending around him at the sight of it and he flees with no proof. The rest of the film dabbles in dopplegangers, men-in-black, mysterious phone noises, and other paranoid paraphernalia.

Killers From Space (1954) is an especially fascinating work possessing a nakedly paranoid structure. It opens with an A-bomb going off and the crash of a plane researching the effects of the blast. The project official in the plane stumbles into base after the crash with amnesia and a surgical scar over his chest. While recuperating, he awakens one evening to see a pair of disembodied eyes floating towards him. He encounters the eyeballs again on a later occasion as he is driving down a highway. He complains that people regard him as a mental case. Then he is caught passing along military secrets to an unknown party. Sodium pentathol is injected into him and out pops a story of his being operated on by aliens with eyes like painted ping-pong balls. They learn the aliens had removed his heart and repaired the damage he received from the plane crash. He is shown a screen on which appears the image of the aliens' home world and their dying sun. It looks like an eye. The aliens, one billion strong, intend to invade our world by releasing monster insects and reptiles to wipe us out. Aware of the threat, now that the amnesia is lifted, the official contrives a plan which results in the destruction of the alien base of operations via a surreally tilted nuclear blast which vindicates his sanity.

The alien invasion genre of films provides an accessible body of paranoid fantasy with which to demonstrate certain facets of the psychodynamics of paranoia

Skipping ahead to the more familiar territory of Star Trek, we can point to the award-winning episode "The Doomsday Machine" as another illustration of the relationship. Starship Captain William Decker is found catatonic after losing his crew. He had beamed them down to a planet, but couldn't rescue them when an immense automated planet-killer reduced it to rubble. Events lead him to command the Enterprise and take it into futile battle. As they approach the machine, the planet-killer looms up with the appearance of a

7. MESLIN, Michel, 'Eye' in ELIADE, Mircea, *Encyclopedia of Religion*, Volume 5, Macmillan, 1936, pp. 236-239

8. WARREN, Bill. *Keep Watching the Skies.* MacFarland, 1982. p.384

9. HAINING, Peter. *Terror.* A and W Visual Library, 1976.

giant eye. Decker eventually commits suicide and Kirk destroys the planet-killer by imploding the engines of Decker's abandoned ship. Speaking of planet-killers, the Death Star of *Star Wars* also presents the appearance of a giant eyeball that shoots lasers from its pupil.

The most recent example to turn up has been the movie *My Step-mother is an Alien* (1989), a minor piece of paranoiac fluff involving a girl whose role as her father's companion is being supplanted by a beautiful alien trying to save her world. At the climax, Earth is visibly about to be destroyed. Before that actually happens, the alien's companion balloons into the visage of a gigantic eyeball accompanied by flashy electrical effects.

The reason for this intertwining of cataclysmic imagery and eyes is psychiatrically elementary. Paranoia is intimately tied to the experience of shame. It is shame which creates delusions of observation. Shame also has the effect of fragmenting the ego and this accompanied by fantasies of world destruction or other images of cataclysm. **(10)** Paranoiac reactions, with their enhanced stimulus sensitivities and loss of discrimination, will stimulate many idiosycratic concerns, but these two are archetypal and structural.

Ufology, not unexpectedly, provides many examples of this relationship. Donald Keyhoe, our premier advocate of the belief that we are being watched by other worlds, also expressed numerous apocalyptic fears in his early books: super-atomic bombs he feared would throw earth of of its orbit or propel large chunks out of the planet with unpredictable results. Aliens might be here to play audience to a replay of Velikovsky's *Worlds in Collision.* He also feared that Russians would stage a mass A-bomb attack in 1954 employing rumours of saucer attacks to paralyse communication and transportation networks. **(11)**

Most of the early believers in the reconnaissance theory held some form of fear that catastrophe was impending. Albert Bender believed the polar ice caps were ready to capsize the earth in 1953 with an attendant array of natural disturbances. **(12)** Harold T Wilkins warned that Lithium bombs would turn the earth into a flaming nova. Morris Jessup feared either a pole-shift, a cosmic storm, or atomic holocaust would befall the earth before 1980. Aime Michel regarded saucers as a sword of Damocles hanging over us, portending "the greatest catastrophe in human history" if they should contact us an learn of our inferiorethics. the Lorenzens felt saucers embodied an urgency comparable to Pearl Harbor and speculated earth faced a crisis of the Velikovskian variety. More examples can be found in the list of another article. **(13)**

Donald Keyhoe, our premier advocate of the belief that we are being watched by other worlds, also expressed numerous apocalyptic fears in his early books

This relationship breaks down around 1974 as cataclysmic fantasies decrease in response to the reintegration of the ego taking place around that time in ufology. It is not surprising that ambivilance about the reality of alien reconnaissance takes place about then. A complete rejection however is difficult, since this might be tantamount to denial of the existence of a superego or conscience and thus a threat to the recovering ego. there are numerous independent criteria pointing to the reintegration taking place at that time: the appearance of influencing mchine fantasies, the decline in hypochondiacal pleas to diagnose the flying saucer problem as real, decreased death fears about mass poisoning or galactic experiments in creation. the shift in viewing earth as a fiercely barbarous race and a prison or asylum to viewing earth as a tourist attraction and an anthropologist's prize similarly signals the increase in self-worth attending the ego reintegration of the paranoid over time. **(13)**

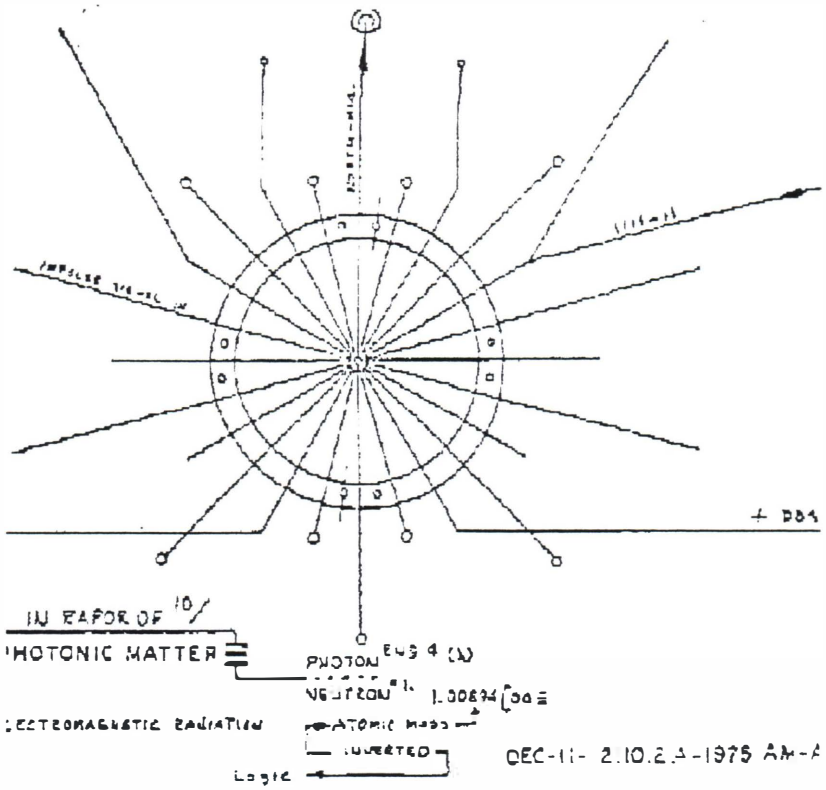
The UFO literature, as one might guess, does show evidence of this relationship. One example concerns the case of the abductee William J Herrmann. On 10 November 1981, Herrmann was fired from his position as a Children's Church Teacher because the church believed he had become involved in satanic things when he spoke on TV about UFOs. On 14 November Herrmann received by "automatic transmission" from his alien contacts a diagram of a power unit which contains images of a pair of eyes. That same day, he wrote an essay titled "Inevitable Destruction" in which he warns that geopolitical events may soon lead to the entire Earth being engulfed in an "Eternal Firestorm". That these things turned

10 FREUD, *op. cit.*, volume 12, pp. 68-69

11 KOTTMEYER, Martin. 'Dying Worlds, Dying Selves', *UFO Brigantia* 47, (Jan. 1991) pp.24-32.

12 BENDER, Albert K. 'Editorial', *Space Review.* 2, 2. (April 1953) p.4.

13 KOTTMEYER, Martin s. 'Ufology Considered as an Evolving System of Paranoia', in: STILLINGS, Dennis. *Cyberbiological Studies of the Imaginal Component in the UFO Contact Experience,* Archaeus, 1989, pp.50-61.



Brian Scott's 'Photonic Matter' drawing.

up so soon after the humiliation of a public excoriation makes a clear case that a paranoiac reaction was in process. **(14)**

The Brian Scott case is similar to the Herrmann case in that we again are confronted with a technical drawing that looks like an eye. Scott even called it a drawing of "photonic matter" as though to unconsciously draw attention to its optical associations. Two months earlier, during a hypnotic regression to explore a UFO incident, Scott spoke of images of explosions, a continental attack by high-magnitude bombs, and the complete annihilation of the Western Hemisphere, in conjunction with his encounter with an alien named Host. Tying the two motifs together is rendered problematic not only by the time interval separating the images and the drawing, but by an incident only three weeks before the photonic matter image. He was found in his underwear in his back yard after having gone missing for 28 hours. Perhaps that is the stimulus of the drawing and the earlier images of cataclysm have a different cause. Alternatively, both the underwear incident and the drawing could involve a paranoiac reaction and the sometimes erratic behaviour associated with it. **(15)**

In the Liberty, Kentucky, triple abduction we find our paired motif, but separated into two individuals. Under hypnotic regression Mona Stafford sees a large "eye" observing her as she lies on a table. Humanoids in surgical garb then examine her and she is transported to a room in a volcano. **(16)** She then experiences travelling at the speed of lightning while glued to a stool. She later revealed a belief that she had been tested to be a messenger of God's warning that man had to better his ways. "It's going to be a terrible time, " as Revelations predict. She believed the effort to be as futile as warnings before Noah's flood. She was personally convinced her life was going to be destroyed and she would never see another birthday. **(17)** Louise Smith, one of the other abductees, did not experience seeing an eye during her regression. Instead she relived fluid material covering her that made her gasp for breath. She thinks they were making a mould of her body. She subsequently learned the aliens were coming from a dying solar system, but admits that this made no sense to her since she was unaware that a solar system sould die. This may be derived from *Earth versus the Flying Saucers* (1956) whose aliens hail from a 'disintegrating solar sytem'. Smith's aliens allegedly could control rain. The movie's aliens were able to induce meteorological convulsions on earth to warn everyone of their power. Smith, subsequent to her ordeal, has felt invisible forces are watching her, the sense that someone is staring at her has been intolerable. **(18)**

One can also see this pairing of motifs in *Communion*. The eyes of the alien are horrifically blank, black and inhumanly large. Subsequent to his nightmare he felt one evening the sky was alive and watching him. Streiber had full awareness this was a paranoid fantasy. **(19)** In a hypnotic session he experiences an image of the world blowing up. Edith Fiore reports an instance of a friend of hers who felt faint and whose heart beat wildly upon picking up a copy of *Communion*. Fiore felt this reaction was peculiar and was able to elicit memories of a CEIV from this individual. This is not too surprising given the large staring eyes on the book's jacket. As mentioned earlier, staring eyes stimulate physiological arousal in many animals besides man. Fiore's ability to elicit a CEIV experience from this individual is deeply suspicious since it proceeded from the false premise that her friend's reaction was unusual, whereas I think most people would find the image unsettling in one way or another. **(20)**

Barney Hill's experience lacks a cataclysmic motif, but deserve attention here for a curious issue it raises about eyes and the UFO experience. It is safe to say that we would never have heard of *The Interrupted Journey* if Barney Hill had not reacted so dramatically to the image of the UFO he saw in the binoculars. This incident was not an artifact of the hypnotic sessions; it was consciously experienced and remembered. As he looked at the UFO he felt the leader was string at him. On experiencing this he rips the binoculars from his face, tearing the straps, and runs screaming back to the car. This is very untypical behaviour, for Barney had served three years in the Army and handled himself well in crisis situations. He wasn't the type to

14 STEVENS, *op. cit.*, pp. 63-71
15 HAMILTON, William F, *Close Encounter Report*, Nexus Nexus News, 1988. deHERRERA, John, *The Etherean Invasion*, Hwong, 1979
16 LORENZEN, Coral and Jim, *Abducted! Confrontations with Beings from Outer Space*, Berkley, 1977, pp. 126-127 BILLIG, Otto, *Flying Saucers - Magic in the Skies: A Psychohistory*, p. 94
17 BILLIG, *op. cit.* pp. 18, 23
18 *Ibid.*
19 STRIEBER, *op. cit.*, p. 42
20 FIORE, *op. cit.*, p. 322

avoid danger and panic over something like being looked at. Getting to the car he threw it into gear and told Betty, his wife, to look out for the craft. Later, she admitted she thought his imagination was being overactive for when she looked up, she saw nothing. **(21)**

These facts alone point to the presence of a paranoid reaction, but we also know that he was in this state before the UFO experience. When they stopped to eat earlier at a restaurant, Barney complained everybody in the street was looking at them. This complaint, "all eyes are on us", is a delusion of observation just like the image of the staring leader in the saucer. Barney himself realised everybody was actually behaving in a pleasant manner and that he had better get a hold of himself.

What is especially interesting about Hill's account is the drawing of the UFO itself. As Lawson has pointed out, it has the general form of an eye in the sky. **(22)** This is an important point since the context of the eye-like UFO demonstrates its psychological origin beyond reasonable doubt.

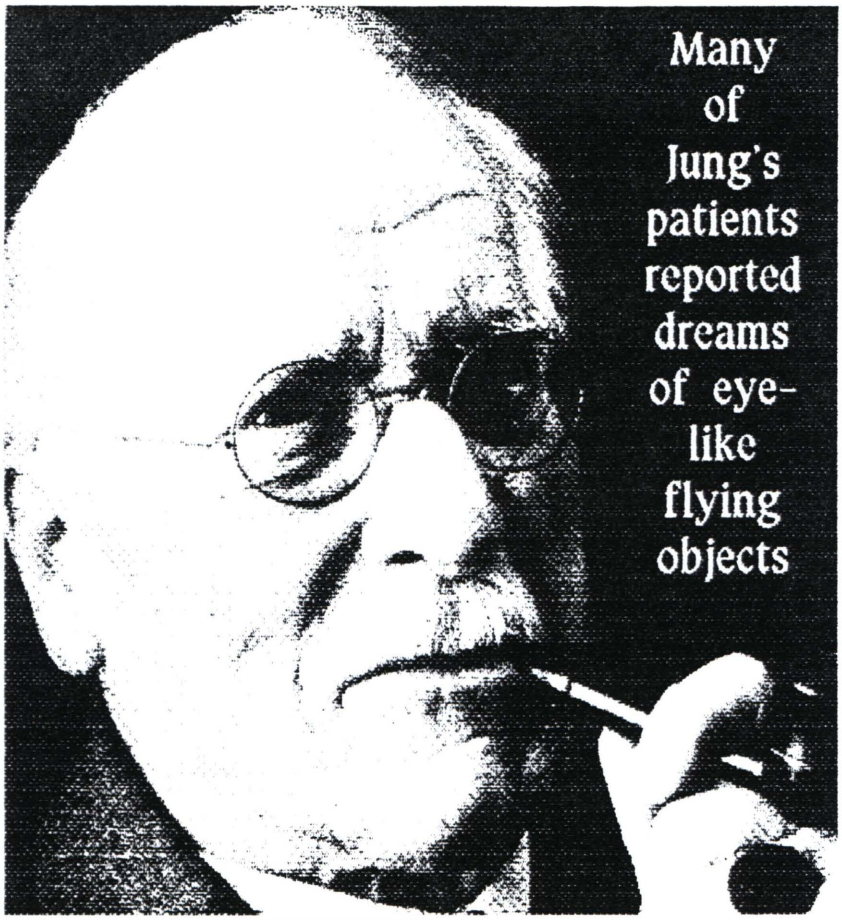
Barney Hill's UFO is not alone in the UFO literature in having a resemblance to an eye. Others have preceeded me in this observation, but none more delightfully than Arthur Shuttlewood. After recounting the case of Terry Pell who characterised a UFO he encountered with the phrase "like a human eye", Shuttlewood emphasized it was a "recurring dscription" and remarked it is "so relevant, I feel intuitively". **(23)**

. It will doubtless be argued that coincidence could account for some or all of these instances of eye-like UFOs. Flying saucers oblige at least one circle in their form and aesthetic symmetries would doubtless lead to other circles and radiating lines. I agree, yet plead frustration figuring out how to derive the expected number chance would demand and thus knowing when I could assert psychological processes are a necessary explanation. I do assert such processes are in operation. We can see it at work, for example, in dreams reported in Jung's book on flying saucers. Consider this one:

"I was walking, at night, in the streets of a city. Interplanetary machines appeared in the sky, and everyone fled. The machines looked like large steel cigars. I did not flee. One of the machines spotted me and came towards me at an oblique angle. I think: Professor Jung says that one should not run away, so I stand still and look at the machine. From the front seen close to, it looked like a circular eye, half blue, half white.

"A room in a hospital: my two chiefs come in, very worried, and ask my sister how it was going. My sister replied that the mere sight of the machine had burned my whole face. Only then did I realise they were talking about me, and that my whole head was bandaged, although I could not see it." **(24)**

Jung also reports on a woman's dream about a black humming metallic object like a spider with great dark eyes that flies over her. She was not clothed and felt somewhat embarrassed. The spider flew alongside a large administrative building in which international decisions were being made and influenced people inside to go the way of peace which was the way to the inner, secret world. Obviously eyes are intimately associated with UFOs in the unconscious. Eye-like UFOs are to be expected.



There may of course be perfectly plausible ways of explaining away the eye-like nature of UFOs as a function of their observation equipment behaving like the machinery of the human eye. There may be perfectly plausible ways of explaining the cop-sunglasses eyes of Strieber's aliens as the plausible product of evolutionary product of the environment of the planet they came from. But does it really make sense?

In the final analysis, one has to go back to context. The eyes appear in relationship to a web of paranoid themes in the UFO mythos and a structure of paranoid development occurring in paranoid systems of thought. We also see them in the context of a mythos grown up from Keyhoe in which aliens were assumed to be spying on us. It is a context filled with apocalypses, amnesia, persecutions, chases, influencing machines and conspiracies. And always there is furtiveness to allow evidence but never proof. What ultimately is the more meaningful interpretation - extraterrestrials or superegos?

Do I sense a cold shudder out there?

21 FULLER, op. cit. pp.32, 76, 98-9, 174.

22 LAWSON, A. H. 'Birth Trauma Imagery in CE-III Narratives' In *International UFIAR Colloquium on Human Sciences and UFO Phenomena Proceedings*, Salzburg, July 26-9, 1982, p.103

23 SHUTTLEWOOD, Arthur. *The Warminster Mystery* Tandem, 1976, p.61.

24 JUNG, C G, *Flying Saucers: A Modern Myth of Things Seen in the Sky*, Princeton University Press, 1978.

ROSWELL

The Search for the 'Real' UFO

JOHN HARNEY

John Harney worked on Ocean Weather Ships in the North Atlantic for several years, and has launched more weather balloons than you've had hot dinners

Most European ufologists have long since given up naive interpretations of UFO reports in favour of psychological explanations. The Americans, however, are not satisfied with this; they want the space aliens and they are determined to persuade us of their reality.

For many years they have argued that many abduction cases are real experiences -- not real in the sense that the abductees really believe the events happened to them as reported, but interactions with real extraterrestrials (ETs). Yet another book on this theme by Raymond Fowler, about Betty Andreasson, has recently been published.**(1)** The theme and general treatment will be too familiar to most of our readers to be worth summarising here. But another recent book, by Kevin D. Randle and Donald R. Schmitt, marks a new approach to the ETs.**(2)**

This book is about the Roswell incident of July 1947. Much nonsense has already been written about it, but Randle and Schmitt have made valiant attempts to cut out the lies and fantasies, and to try to arrive at the truth by tracing and interviewing as many witnesses as possible, as well as searching contemporary newspaper reports and other written records. Their work is very far away indeed from armchair ufology, as a great deal of time, money and effort has been invested in it.

The official explanation appears to be that some wreckage picked up on a ranch near Corona, New Mexico, was, after some initial confusion, identified as a weather balloon with a radar reflector attached to it. The authors argue convincingly that this explanation is absurd, and was advanced to conceal the true nature of the wreckage. So far, so sensible. But the authors go on to insist that the wreckage was that of a crashed saucer from some other planet, which contained pilots, of the type generally known as the Greys.

Now there is nothing inherently absurd in the idea that a piloted device from another planet might crash while surveying the Earth. The reasons why such stories are not generally taken seriously are: the lack of physical evidence; and the rather incoherent nature of the reports of such alleged incidents. The reports investigated by Randle and Schmitt concern two apparent crashes. The first lot of wreckage to be discovered was scattered in small pieces over a large area; the second crash site was allegedly found a few days later, a few miles south-east of the first one. This consisted of a somewhat battered saucer with the decomposing bodies of three (four?) ETs lying beside it.

The weather balloon explanation was released before the discovery of the second site, apparently in an attempt to damp down the excitement caused by the initial official news release announcing that a 'flying disc' had been recovered. To avoid getting hopelessly confused, it is convenient to consider the two crash sites separately. The wreckage was said to have been taken to Roswell, then flown to Fort Worth. There a reporter was invited to

1. FOWLER, Raymond E. *The Watchers: The secret design behind UFO abduction.* New York, Bantam Books, 1991
2. RANDLE, Kevin D. and SCHMITT, Donald R. *UFO Crash at Roswell.* New York, Avon Books, 1991
3. SHANDERA, Jaime H. and MOORE, William L., '3 Hours that shook the Press', *Mufon UFO Journal*, No. 269, September 1990
4. SHANDERA, Jaime H. 'New Revelations about Roswell Wreckage: A General Speaks Up', *Mufon UFO Journal*, No. 273, January 1991
5. O'BRIEN, Mike 'New Witness to San Agustin Crash', *Mufon UFO Journal*, No. 275, March 1991

take pictures of wreckage scattered about the office of Brigadier General Roger Ramey.

Reporters were told that this wreckage was the remains of a weather balloon rig. It certainly looks like a device known as a corner reflector - the pieces are the right sizes and shapes - although why it has apparently been trampled on and torn to shreds is not made clear, even though it is a rather flimsy object. Now, unlike most photographs concerning UFOs, these appear to be genuine. If the stuff which appears in the photos is the same stuff that was brought from Corona to Roswell and then flown to Fort Worth, then one wonders what all the fuss was about. Major Marcel stated, many years later, that some of the original stuff was laid out in Ramey's office, but while he and the general were out of the room for a short time, someone switched it for the ruined radar target. Unfortunately, Marcel is also said to have stated that the stuff he was photographed holding in Ramey's office was the real stuff.**(3)** Also, according to an interview published in *Mufon UFO Journal***(4)**, Colonel DuBose (Ramey's chief of staff) said that the wreckage was not switched, and the genuine stuff appears in the photographs. The weather balloon cover story was devised later. If this is true it means that the saucers are cleverly designed to assume the appearance of battered weather balloon rigs if they should crash. There are numerous other disagreements, but all those who claimed to have been involved in the recovery of the wreckage stated that there was a great deal of it, far too much to have been something attached to a balloon.

There is even more confusion over the authors' attempts to unravel the reports of the bodies of ETs recovered from a second crash site, a few miles from the first, according to their findings, but much farther away according to other accounts. The controversy over where the ETs were found, and in what condition is continuing, with the recent publication of details about a new witness to the alleged incident.**(5)** According to the Randle and Schmitt version there were three decaying bodies; and according to the other versions there were four ETs, two dead, one badly injured, and one uninjured. Descriptions, apart from minor details, fit in with other accounts of the 'Greys', as described in various American abductee stories.

So what really happened at Corona, New Mexico, in July 1947? Randle and Schmitt argue that an alien spacecraft with ETs aboard crashed, and that the bodies and widely scattered debris - *all* of it - were recovered by the US Army, taken to Wright-Patterson Air Force Base, and that this evidence has been kept under conditions of close secrecy from that day to this. The authors give evidence of incidents being kept secret for many years, but these concern matters over which the government has some control, such as the testing of military aircraft or weapons. In the case of visitors from outer space, they might hush up such an incident only to have the aliens landing in Washington next day asking for the bodies to be handed back.

The authors' efforts should not be belittled, though. They have obviously tried very hard to get at the truth of the matter, and they intend to continue their work. If they could put the ET to one side and try to look for more reasonable explanations of this incident, they might eventually find the true, but perhaps not very exciting, solution to the mystery.

★★

Why it has apparently been trampled on and torn to shreds is not made clear

John Rimmer

CORN FLAKES

I THINK we can now safely say that the corn-circle mystery is solved. The solution came with two of this year's most spectacular and beautiful patterns, the Barbury Castle construction, and the Cambridgeshire Mandelbrot Set. The Barbury Castle figure is notable for the complexity and precision of its design, and its unveiling of the splendid new figure in cereal geometry, the 'ratcheted spiral'. The appearance of the Mandelbrot figure just a few miles from Cambridge, the centre for computer and mathematical research and development in Britain, is a splendidly satirical piece of nonsense.

We can be pretty certain in ruling out even the most intelligent meteorological phenomena as the source for these masterpieces. Some of the more mystically inclined cereo(a?)logists will enthusiastically embrace 'unknown intelligences' as the creators, but I would ask them why, in the otherwise faultless Barbury pattern, the side of the triangle is diverted slightly to avoid cutting into the middle ring of the central set? This looks far more like the subtle adjustment of human perpetrators who realised at the last moment that their construction was slightly less than totally accurate, that the deliberate design of some supernatural agency. After all, to err *is* human, and to fudge the results reassuringly human.

The 'Ickleton Wonder', as John Michell calls it, is a gigantic representation of the mathematical figure known as the Mandelbrot Set, familiar to students of Chaos Theory (another subtle satirical dig here too, I think). According to Michell it displays the "characteristic plaited effect which no human imitators... have been able to reproduce".

There can be no doubt that both these figures have been produced by human beings using very terrestrial technology. The only alternative is the 'unknown intelligence' theory, which, of course, is not really a theory at all, just an unsupported assertion. No explanation of how this 'intelligence' operates, how it can be proved, or most importantly, how it can be disproved, has ever been proffered. I am not being deliberately obstructive when I say that until these questions are answered, we just do not have to consider this so-called theory at all.

If, as I suggest, these figures are of human construction it is clear that they have involved quite a number of humans who are able to work very quickly, as these figures seem to appear every bit as suddenly as the more traditional, simple circles. This implies a well-equipped, highly disciplined team. It also suggests that the sheer number of circles that have appeared over the last ten years is not a

A full description of the Barbury Castle figure with an analysis of the significance of its mathematical structure, can be found in *The Cereologist* no. 4, summer 1991. (from SKS, St Aldhelm, 20 Paul St., Frome, BA11 1DX, £2.50)

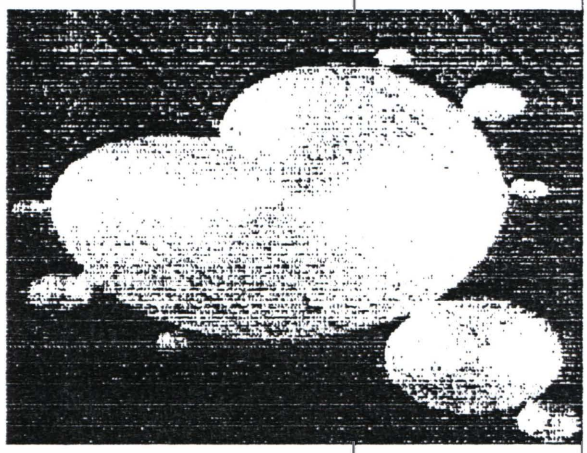
problem for the 'human agency', as any group of people capable of producing Banbury or Ickleton probably overnight and quite undetected, would have no difficulty in producing the larger, but geometrically less complex figures of 1990, or any number of the simpler rings and duplexes of earlier years. It is this plethora of rings that has been one of the mainstays of the meteorological hypothesis, but the numbers now seem less impressive and well within the capacity of several organised groups.

Despite the meteorologists attempts to extend the history of corn-circles back to the twenties and thirties, and even to earlier centuries, they have been singularly incapable of coming up with any really convincing *contemporary* records. Most of their examples have been in the nature of personal anecdote and memory, which, as all ufologists know, can be most unreliable. There is no reason why a personal account of the witnessing of the creation of a corn circle should be treated with any less scepticism than the personal account of the landing of a flying saucer. Some cereologists, who in their other hats are competent and sceptical ufologists, seem to develop a sudden reverence for the literalness of witness accounts of corn circles which they would not display if conducting a UFO investigation.

The historicity of the circle phenomena founders on Warminster. Since we raised this matter in a previous article in *Magonia* we have seen no convincing explanation of the lack of corn circles around Warminster in the sixties and early seventies. We need just one aerial photograph of a classic corn circle, taken near Warminster, before 1979 to revise (but not withdraw) our contentions. There are of course some photographs of strange markings in cornfields from the sixties, and ones that have been reported in a ufological context. About a hundred years ago, when I first became interested in UFOs (well 1968 actually, but it feels like it) the very first issue of FSR I ever read had a cover photograph of the now almost forgotten 'Whippingham Ground Effect'. This was a line of damaged crops in a field of barley at Whippingham, near Newport, Isle of Wight. Looking at the photos of this, it looks clear that this actually is a meteorological phenomena. The line is very rough, it follows the line of a hedge, the corn stalks are broken and some are pulled from the ground. But in true ufological manner, such mundane considerations are pushed aside - "for this reason neither a whirlwind nor a plasma-type phenomenon can satisfactorily explain the cause of the damage" - and the claim is made that only a UFO could have created such a mystery. A UFO, we are told, was actually spotted at the scene of the crime. Yet this at Whippingham and zilch at Warminster!

When we first raised the matter of the Warminster Non-Effect we were sent a number of accounts of people remembering seeing rings at or near Warminster at any time from the twenties to the sixties. These may be true, but this is not the point. If circles were around in the sixties at Warminster, they would have featured in *contemporary* accounts and been reported and investigated in the context of the Warminster UFO scene. This just did not happen.

Some of the meteorological theorists have begun a retreat from their previously held positions



Some of the meteorological theorists have begun a retreat from their previously held positions. The number of formations which are accepted as 'hoaxes' increases as time goes on. This seems to be a way of protecting the 'core phenomenon', the simple circles and basic formations, for meteorology, in much the same way that early ufologists used to conveniently forget the more absurd contact reports in order to concentrate on the comparatively 'respectable' lights-in-the-sky cases.

Now is surely the time to admit that *all* the crop circles are man-made, and get down to the really interesting problems: Who's making them? How are they doing it? Why are they doing it? Who's helping them? Some people have suggested a military involvement. That certainly meets the demand for a large number of organised, disciplined, well-trained operatives. Unfortunately those who make this suggestion seem to put it forward as a sort of 'government cover-up' plot, with the military doing hoaxes to disguise the 'real' phenomenon (This is not surprising, as old-time ufologists were just waiting for the 'government cover-up' theory to come out of hiding). My betting is still on an artistic involvement somewhere. Anyone who saw the conceptual art exhibition at London's Hayward Gallery this year could see how corn-circles would fit into this context. I think this is how we should see the phenomenon in the future. The time for explanations is past. The circles have provided their own, unless you still want to hang onto the 'unknown intelligence' and carry on dowsing. Let us enjoy the circles, appreciate them as art, and perhaps carry on with a bit of behind-the-scenes digging to find out the identities of the artists. Or maybe just leave them to get on with their work, while we sit back and wonder.

Can I enter a plea to stop referring to the people who make corn circles as 'hoaxers'? As they are not making any claims about them, and are obviously not imitating something else, they cannot be hoaxing any one. They are 'creators' or 'artists'. Let's get the terminology right.

CRAMP, Leonard G. 'The Whippingham Ground Effects; was the damage to crops caused by a UFO?' in *Flying Saucer Review*, vol.14, no.3, May/June 1968.

LETTERS

Dear John

I happened to read in succession Bud Hopkin's *Missing Time* and Claude Levi-Strauss's essay 'A Structural Study in Myth' (*Structural Anthropoly*, Vol. I), and I was struck by the possibility of reading the one through the other. Levi-Strauss shows how the Oedipus myth should not be treated in isolation from those myths which precede and follow it. He considers the whole sequence together and arranges the narratives in columns, each of which contains events such as marriages or murders, that resemble each other. In this way the myths can be seen to contain certain symmetries and inversions which suggest that they are different versions of each other - as if the mythopoeic imagination were working through the same elements in different permutations, like a kalaedoscope, in order to reconcile certain contradictions. The trick is in part, not to much focus on the elements themselves, but on the relations between them: for example fig. 1.

It is tempting to see the abduction story, and what might be called the adduction or deduction process, as variants of each other whose purpose is to work through such contradictions as night/day, sleeping/waking, dark/light, away/home, forgetting/remembering, voluntary/involuntary, the otherworld/this world. The imagination seems to use these elements, typically arranged in binary systems, as a rubric for structuring its representations.

Best Wishes, Patrick Harpur
Coombe Bissett, Wiltshire

1. A man arrives home in his car one night to find he has lost about 2 hours	
2. He drives away from his home some day soon after	11. ...driving towards home at night
3. He stops his car at his destination	12. His car is stopped short of destination
4. -	13. He sees a bright light
5. He voluntarily gets out of his car	14. He is lifted involuntary out of his car (or still inside it)
6. He encounters a benevolent quasi-medical person	15. He encounters malevolent alien technicians
7. He lies on a couch in a darkened room and mentally surrenders himself to the medical person's ministrations	16. He is forced to lie on a table in a lit room and is physically operated on
8. A voice tells him that we will remember specific events in the past	17. A voice tells him to forget the events which are presently taking place
9. he is asked questions which he answers	18. He asks questions which are not answered (or only partially answered)
10. He remembers...	19. He forgets
	20. He wakes up to find he has been under regession hypnosis for about two hours.

Dear John

I just had to write to commend Tom Ruffles, winner of the *Magonia* 'Win a Corn-Circle' competition for his uncanny prophetic ability. Tom, as I am sure readers will remember, predicted that small footprints would appear on panes of glass. Well bless my soul if this hasn't happened! To be perfectly honest I have yet to hear of actual footprints appearing on windows, but what I have come across is very similar. A short while ago I investigated a case of hundreds of small circles appearing on a window in Yorkshire! These circles, which are between 2 - 4 inches across, are very intricate, and dissolve on contact. What caused them is still unknown at the present time, although I have so far resisted the temptation to speculate wildly that they were caused by the ambiguous 'intelligence' so beloved by cereologists. Could this be fact following fiction, or is the Great Cosmic Joker simply making it up as it goes along?

As I am sure you and other *Magonia* readers have noticed this summer has produced some beautiful sights in our fields. The intricate patterns are amazing. Do I mean the corn circles? No, I mean the artistic representations of Van Gogh's 'Sunflowers' and Leonardo da Vinci's 'Vitruvius Man'. As for corn circles, maybe Rudyard Kipling had the right idea: "But the Devil whooped, as he whooped of old: 'It's clever, but is is Art?". But I should leave the last word to Christopher Marlowe's Mephistopheles: "The framing of this circle on the ground brings whirlwinds, tempests, thunder and lightning."

Yours sincerely
David Taylor, Stourbridge.

Dear Editor

I would like to comment on Jerome Clark's letter in *Magonia* 39, where he states "...ufology's ETH... in no way contradicts... what many astronomers believe about alien life and technology".

In the 1980's SETI research was attempting to come to terms with the 'great silence': the totally negative results of various attempts to detect radio signals from extra-terrestrial races (and less direct evidence of the existence such as Dyson spheres). there is also the 'Von Neumann Paradox' that, despite the slowness of interstellar travel,

ET's should have encountered us millions of years ago. Despite out solar-system being being billions of years old, no-one has uncovered any valid evidence for past alien visitations. the fact that the Apollo missions found no trace of any previous visitors on our moon speaks volumes.

The weight of this considerable negative evidence has forced astronomers to question the existence of sentient ET life. Indeed Shklovskii, Carl Sagan's co-author in the seminal SETI work *Intelligent Life in the Universe* abandoned his belief in technological ET's in his later years, resulting in a virtual freeze in SETI research in the Soviet Union until the late 1980's. Although the circumstantial evidence for the existence of extra-solar planets has become quite strong, the evidence for technological ET races is still zero. The SETI community is becoming increasingly convinced that sentient life forms are very, very rare.

It is clear therefore that Clark is mistaken in his belief that the ETH is consistent with current scientific thinking on extra-terrestrial life - it isn'yt. The SETI community has never been very impressed by extra-terrestrial UFOs due to lck of irrefutable supporting evidence. Despite the ETHer's many grandiose claims over many decades, nobody has ever come forward with convincing physical evidence proving, without doubt, that we are being visited by ETs. One wonders why ufologists have never approached SETI researchers en-mass with their alien inlants and crashed spacecraft. I'm sure the SETI community would be only too pleased to aquire objective evidence of technological ET civilisations.

Robert Moore, East Huntspill, Somerset.

Dear John D Cottage

Any ufologist with a pinhead for a brain, whether ever danced upon by angels or no, knows full well the next inexplicable, widespread phenomenon will be exploding garbage dumpsters. (You blokes probably refer to them as bins, canisters or something equally quaint.)

Gaia herself will be intimately tied to the phenomenon, no doubt as a way of drawing public attention to the world's runaway waste problem. (I leave it to Peter Rogerson and others to draw parallels with the myth of a 'disposable society dating back to at least Hellenic and Roman times, but of course culminating with late 20th century American 'civilization' Scientifically the phenomenom will be explained as the spontaneous accumulation and subsequent combustion of volatile gases given off by rotting organic matter, aided and abetted by the rampant greenhouse effect, resulting in rising temperatures in the world's major metropolitan areas. Explosions will peak in July and August of each summer, beginning in 1995, as temperatures routinely soar over 100 degrees Farenheit.

Politicians and the public at large will attribute the rash of exploding garbage dumpsters to the terrorist activities of the increasingly beligerent Greens. More enlightened investigators, however, will notice a suspicious resemblance to past Fortean phenomena, as eyewitnesses tell of revolting smells [surely 'nosewitnesses' - Ed.] issuing from said dumpsters shortly before their violent eruption. Others will tell of flickering flames or balls of light seen in the immediate vicinity. Aborted fetuses suggestive of Satanic rituals will be found in the debris, along with what appears to be last week's newspapers used to wrap carry-out fish'n'chips. the beef industry will be blamed. Accusations against tobacco, throwaway lead acid batteries, soda pop bottles and discarded TV and computer cathode ray tubes will follow.

Other witnesses will report sinister MIB-types seen lurking near a dumpster the night before it mysteriously explodes. these same MIBs will be described as 'Pakis' or 'Blacks' depending on the neighbourhood afflicted. Authorities will mount dor-to-door searches for the 'Garbage Bombers'. CSICOP will lay the blame squarely on the doorstep of 'City Gas'. Rio de Janeiro will be particularly hard hit, prompting most Western commentators to pooh-pooh the phenomenon altogether. Some ufologists will note however that Vallee predicted the whole thing when he first wrote about refrigerator-shaped UFOs roaming the Brazilian outback in *Confrontations.* Reports will surface of people actually gobbled up by dumpsters, which are then seen to fly off by using their metal lids. Remarkably, no sound will be noted. A few will even turn into more familiar circular shapes just prior to disappearing into the night sky.

Not surprisingly there will be no universal agreement as to the ultimate cause of the phenomenon. Why for example do they only seem to explode *at night* when temperature peak in the late afternoon? And despite comparable high summer temperatures why does Japan remain remarkably unaffected? Could it be the rise in their diet, which perhaps promotes some yet unknown bacteriological breakdown? More mysteriously, how come an entire garbage *barge* never explodes? The day after that cynical statement is issued in public, *two* barges explode on the Thames, across from the Houses of Parliament, in broad daylight? American tourism drops off drastically. "Why go abroad," says one interviewee"when we've got exploding garbage right here in Chicago?"

Local recycling campaigns gain momentum. Until garbage starts exploding in apartment buildings. the price of natural gas plummets on the world market at the mains in most major cities are shut dowm while the lines are checked for leaks. Anyone with a slight odour to them suddenly becomes an object of extreme suspicion. Sales of personal hygiene products soar, even as all aerosols and carbonated beverages are banned, despite French protests.

What garbage is still disposed of is immediately collected and incinerated, contributing to the greenhouse effect. Fortunately the additional particles of atmospheric pollutants block enough sunlight to lower world temperatures. Finally, folowing the Black Summer of 1999 (389 dumpsters explode world-wide on August 23 alone), the phenomenon falls off precipitously by the end of September and fails to reappear altogether the next years. A Century of Cleanliness is proclaimed by the Friends of Gaia Against Garbage.

Sincerely, Dennis Stacy
San Antonio, Texas.

HOLD THE BACK PAGE

Miscellaneous ramblings from the ufological fringe

From Page One

from one or two people who are making a significant proportion of their income writing books about it, ufology is a hobby. People don't have a great deal of money to spend on it. The idea of BUFORA (or *Magonia*) as a 'profit centre' is as laughable as the management psychobabble quoted above (quite honestly, some of us get enough of this sort of thing at work without having it infiltrate our leisure hours as well).

No doubt, like earlier attempts to reform BUFORA, this latest project will founder against the obduracy and indifference of the membership. But while it lasts it may perhaps be seen as a further example of the creative friction that exists in BUFORA (and a lot of other organisations as well) between what I would term the Anoraks and the Accountants. There are the people who are actually interested in the subject, whether that means ploughing through muddy fields to investigate landing traces or poring through old books and magazines to compile case catalogues; and those who are more interested in organising other people, energising teams, or playing at being high-powered business executives.

In the age-old struggle between Accountants and Anoraks, the Anoraks will always win, because the Accountants eventually get fed-up with trying to boss the Anoraks, but the Anoraks' enthusiasm is for the subject itself, and they will never tire of it.

At last *Magonia* reveals the real truth about collusion between the US Government and the Aliens. Documents discovered by Peter Rogerson show that this has been going on since the nineteen fifties, and a major base for alien operations has been uncovered at Burtonwood in Lancashire - read what Jenny Randles has to say about secret underground installations at Burtonwood in the latest issue of *Crop Watcher* (I wonder if they'll follow the example of the *Cerealogist* and change the 'o' to an 'a' as well?).

You'll notice that in 1958 it was the US military that was talking tough to the Aliens. How times have changed...

The BURTONWOOD BEACON

APO 124, US Air Forces Europe.
Col. E. J. Hamilton, Commander.
Capt. W. R. Humphrey, OIC.
T/Sgt. Thomas J. Barnette, NCOIC.
Office of Information Services Editorial Staff:

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Volume 11, Number 8

Alien Servicemen Warned of January Reports Deadline

Alien members of the United States Armed Forces based in the US or in American Territories are warned to report their addresses to the Attorney General each January.

warns that wilful failure of any alien to comply with this law will result in serious penalties including, fine imprisonment, or deportation.

Dear Sir, Have any of your readers noticed the remarkable resemblance between the alien creature reported by one of Edith Fiore's abductees (*Encounters,* Doubleday, 1989) and a creature from the 1960's SF series 'Lost in Space'? Yours sincerely, Martin Kottmeyer, Illinois.